The Bombay Guardian.

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WEEKLY REVIEW.

—The Rev. Dr. Wilson of the Free Church Mission is leaving us to-day for a visit to his native land. It is just 41 years since he landed here; and rather more than 22 years since he returned from his former visit to Europe. The public meeting in the Town Hall last February when H. E. the Governor, in the name of the citizens of Bombay, Native and European, conveyed to Dr. Wilson some expression of the high regard in which he was held by all, is still fresh in the recollection of our readers. Different public bodies have had meetings and passed resolutions in his honor, the last week. There is but one sentiment in the community, regarding the claims of Dr. Wilson upon Western India for the whole-hearted way in which he has devoted his remarkable powers to her welfare, for more than two score years. An admirable article has appeared in the *Native Opinion*, which will be valued by the subject of it as an expression of the grateful regard of those for whom he has been specially laboring, the educated Native gentlemen of Bombay. We hope, if it be God's will, to welcome Dr. Wilson back to the land of his adoption at the close of next year.

—*The Army and Navy Gazette*, apologizing for M. Rochefort's rejection of a challenge, says "that he has been out several times and that there can be no imputation as regards his courage." Does this necessarily follow? A man may accept a challenge, because he is lacking in bravery, the bravery to act according to his own convictions of what is right. Duels will be fought as long as men are encouraged to think that to reject a challenge is to give proof of cowardice.

—The impression having got abroad that the Rev. A. O. Gillett, late Baptist Missionary in Poona, was about to become connected with the Church Missionary Society, we have been requested to state that 'there is not the slightest foundation for such a report.' We understand that Mr. Gillett is likely to be ordained by the Bishop of Bombay as a Missionary of the Society for the Propagation of the Gospel, and that there is a probability of his having charge of St. Peter's, Mazagon, the Rev. Mr. Cooper having been obliged by ill-health to leave India.

—The *Great Eastern* and *Chiltern* left the harbour on Monday, steamed to the neighbourhood of Malabar Point, were visited by H. E. the Governor and party, took up the buoy to which was attached the shore end of the cable, spliced this end to the main body of the cable, and started on their way about sundown. Particulars of her daily run have been received by the submerged cable each day since she left. She has been steaming at the rate of about 5½ miles an hour, which would take her to Aden in about twelve days. At some distance from our coast there is a submarine Ghaut where the cable plunges into a lower Concan. We must wait till the reporters are heard from before we obtain particulars of this and other matters.

The Annual Meeting of the Bombay Tract and Book Society is to be held on Monday next at 8 P. M. in the Bible depôt. The public are invited to attend.

We are happy to mention the arrival of the Rev. Dr. Jardine, missionary of the Established Church of Scotland, to take the place of the Rev. C. I. Cameron, who was constrained by ill-health to leave us in April last.

The Annual Meeting of the Bombay Auxiliary Bible Society was held on Tuesday last. The attendance was fair, though we should be sorry to think that it fairly represented the amount of interest taken by the community in the spread of the Gospel. Some who might be expected to have this matter at heart were conspicuous by their absence. Very interesting addresses were delivered by the Rev. Dr. Wilson, President of the Society, by the Rev. Messrs. Newton, Stephen, Storrs, Robertson and Jardine, and Colonel Annesley. The crowded state of our columns forbids our noticing at present the valuable remarks and suggestions made. We hope to notice the Report (read by the Rev. D. C. Boyd, Secretary,) when it appears in print.

We would invite attention to a very important paper by the Rev. Mr. Ryle on The Position of the Laity in the Church of England, placed among our Selections.

We regret to state that the Rev. Mr. Sampson of the C. M. S., lately stationed at Malligaum, has been compelled by serious illness to leave for Europe.

The Queen in her address at the opening of Parliament last week, used this language:

"There is a growing disposition to resort to the good offices of allies in cases of international differences, and the conciliatory spirit in which several such cases have recently been treated and determined, encourages confidence in the continued maintenance of general tranquillity.

In connection with this the following remarks on The Present Condition of Europe, from a recent number of *The Herald of Peace*, may be read with interest:

"The present armed condition of Europe is a matter of general lamentation. It is felt to be an affront to reason, a scandal to Christianity, a reproach to civilisation. The number of men that, under all designations are trained to the use of arms in Europe cannot be estimated at less than six or seven millions. The cost in all ways of these armed men, and of the military establishments, of which they form part, is so enormous that they cannot be stated without having the appearance of gross exaggeration. The practical effects of this system are deplorable. It embarrasses the finances of States, imposes upon the people a burden both of taxation and military service, which is almost too heavy to be borne; it is a fruitful source both of misery and demoralisation to society, while, far from being any guarantee of peace, it engenders such constant disquietude and mutual distrust between the nations as to render peace, in the true sense of the word, all but impossible; for even when actual war is not raging, it is not peace, but only an armed truce that Europe enjoys.

"Is there no remedy for this great and constantly-increasing evil? It is thought by many intelligent and benevolent persons that the present is not an unpropitious moment for asking this question. None of the European nations are at war. Both governments and peoples disclaim, and no doubt with perfect sincerity, all wish or intention of engaging in any war of conquest or aggression. Why, then, maintain, and even increase, these ponderous forces? for the tendency of the present system of rivalry in armaments is continually to grow, even in a time of peace.

Two things are required; first, some fixed and generally-accepted method of Arbitration, as a means of settling international differences, so as to diminish, and let us hope ultimately to supersede, the necessity of having recourse to the decision of the sword; and, secondly, a common agreement between the great powers for a mutual and simultaneous reduction of armaments.

"The difficulty seems to be to decide who is to take the initiative as respects these measures. But is it not possible that there should be a concerted movement among the principal nations of Europe in this direction? It is suggested that if the question of Arbitration and of the Armaments could be brought before the several legislatures at or about the same time, the effect could not fail to be highly advantageous. It would give expression in the most legitimate and authoritative form, to the strong feeling of dissatisfaction with the present system of armed rivalry and mutual suspicion, and all the incalculable evils that follow in its train, which beyond all doubt largely prevails among the people in every country in Europe. It might encourage the governments to take some practical steps for mitigating and moderating at least, so serious an evil, by showing them that, in any effort of that nature they might make, they would be supported by an imposing array of public opinion, not only in their own, but in every other nation. And, in any case, if it did no other good, the mere raising of a discussion would at least call attention to the evil, and set thoughtful and generous minds to work to seek a remedy."

Mr. Henry Richard, M.P., has just been visiting some of the principal capitals of Europe, Paris, Brussels, Berlin, Munich, Vienna, Florence, the Hague, with a view to some concerted and simultaneous action in the way of a general reduction of armaments. The suggestion has been received with great favor. It is matter of congratulation that Her Majesty has been advised to make this prominent reference to the value of Arbitration as a means of settling international difficulties. There was a time not very long ago when duelling seemed to be the only method of settling angry disputes between gentlemen, known to them; this has passed away in England, and nobody

feels the need of it. And is it not possible that nations may be brought to see that war is the most unsatisfactory of all ways of settling their points of difference?

We have read with great satisfaction Hugh Latimer, a Biography, by the Rev. R. Demaus, M.A. This is a work of singular merit, and destined, we think, to take a high place in the classical literature of England. We do not know whether there is any monument to Latimer in England; one could not wish for any better memorial than this Biography. The writer has very accurately estimated both the character of the Reformer and the characteristics of his times;—the nature of the work to be done and the qualifications of the workman. There are many very important lessons taught by the life of Latimer, and in tracing the successive phases of his experience, we see the various steps in the divine process by which the Reformation in England was effected. There are in our days very many doing their best to undo the work of the Reformation. Bonner and Gardiner have come to life again, though they have to content themselves with such weapons as the 19th century places at their disposal. This life of Latimer is timely. We are glad to find the *Athenæum* and other influential Reviews noticing it in terms of high commendation. It has been published by the Religious Tract Society.

The following extracts are from the work:

"Nothing is more to be deprecated in surveying the progress of the Reformation in this country than that narrow, censorious spirit which recognizes no merit in anything that is done, so long as any thing else still remains undone. Ecclesiastical history is often, in this respect, more unjust than profane history has been; and splenetic historians have scarcely recognized the claims of Cromwell, Cranmer, Latimer and their fellow-laborers to the gratitude of their countrymen, because they were slow in perceiving the errors of the system in which they had been educated, and only gradually arrived at a clear perception of the full import of the doctrines which they had adopted." (pp. 295-6)

"For generations, Romish writers have delighted to repeat the taunt, that the English Reformation originated in the unlawful passions of a lascivious tyrant. The taunt we have seen, in the course of this biography, is groundless. The Reformation sprang from the operation of the word of God on the souls of some simple, honest men who had long sought for peace elsewhere in vain. Bilney had found peace and life in the declaration of St. Paul: "Christ Jesus came into the world to save sinners of whom I am chief;" and this God-given peace, communicated by him to other anxious souls, proved the great source in England of that blessed movement, of which Henry was not the leader, but a wayward and somewhat reluctant follower. And in his whole connection with the Reformation, Henry never appeared as leading and imitating, but rather as controlling and restraining, a movement with which he only partially sympathized." (p. 380.)

"It has become customary of late for men to regret what they call the extreme and unnecessary violence which accompanied the Reformation, and to wish that the Reformers had contented themselves with stripping away what was manifestly false and superstitious, without introducing such sweeping and radical changes into the doctrine and worship of the Church. The history of Latimer shows the groundlessness of this superficial remark. Never was Reformer more eager to retain every belief and practice which could plead any sanction of antiquity in its favor, or more careful to guard himself against the suspicion that he was opposing the legitimate use of any custom, while he was denouncing its abuse; yet his caution in no way disarmed the violence of his opponents; every petty abuse was a rich source of revenue to some ecclesiastical fraternity, and the most modest proposals for a Reformation of religion were denounced as the results of malicious and almost diabolical hatred of the truth." (pp. 158-59.)

The following is from the *Sind News*:

"It is with great reluctance that we allude to polemics in this paper, but there is at the present time so much excitement and discussion on the subject of Ritualistic practices in Kurrachee, that we are constrained to draw attention to it thus prominently. It is painful to listen to the adverse criticism which is so generally, so plainly, and so strongly expressed on the so-called Ritualism which now obtains in Trinity Church, and which is giving much offence to so many members of the Episcopalian Church, and causing so serious a disruption in the congregation. In fact, so bitter have been the feelings engendered by such innovations, and, to many, offensive practices, that they have elsewhere led to dire dissension amongst those who formerly were friends, to family feuds, to heart-burnings, and to animosities,—all so diametrically opposed to the pure spirit of Christianity, and to the teaching and precepts of its Divine Founder, that it is earnestly to be desired some effective means may in the instance under notice, be devised to remove the cause of offence, and to reconcile conflicting parties, before they are forced to extremes, which we may not indicate at present."

The Bishop of Bombay has just arrived here from Sind, where he has been spending some time. Was it impossible for him to remove the cause of the dissatisfaction and dissension mentioned above? One would think that a very decided expression of displeasure conveyed by him to the gentleman who takes the lead in the Ritualistic movement at Kurrachee, would have sufficed. We presume that if he had regarded the Ritualistic practices as "non-essentials," he would not have hesitated to dissuade the Rev. Mr. Walford from continuing to offend the feelings of worshippers by his innovations.

We had the pleasure of attending the meeting of the Bombay Medical Mission on Monday last, and of hearing the interesting and encouraging Report that was read on *that occasion. This Mission was established* by the Edinburgh Medical Missionary Society three years ago. It was the first *bona fide* foreign branch taken up by the Society. It was supposed that the Mission would bear some such relation to the Home Society, that Missions generally do to the organizations that plant them. Dr. Young came out with this understanding, and was naturally not a little surprised when, about a year ago, he received intimation that upon him and his friends here would be thrown the burden of sustaining the work. This too at the very time that the Home Society were expressing their satisfaction at the development of the work. This action might have jeopardized the existence of the Mission. Happily its importance had become sufficiently manifest here, and a number of friends came generously forward to secure its continuance, and we are warranted in believing that the venturesome experiment of committing this infant Mission to the Christian feeling and benevolence of Bombay, has been over-ruled for good. The Mission seems, so far at least, to be placed on a good basis, and there is every indication that it will go on and prosper. And it is pleasant to be able to add that the Edinburgh Society have thought it good to extend a helping hand to it, and have agreed to give £150 a year towards its support.

The Rev. Dr. Wilson occupied the chair and Dr. Blaney read the Report. Addresses were made by the Rev. J. S. S. Robertson, Rev. Geo. Bowen, the Chairman, C. Macdonald, Esq., and E. D. Stead, Esq. The following sketch of the Report we take from the *Times of India*:

"The increasing number of dispensary patients, of whom there are about 100 daily, testified to the favour in which the mission is held. Out-door visitation to patients who are unable to attend the dispensary, is taken up by the staff, and lying-in patients are attended in their own houses. 5,123 new patients have been under treatment during the past year. The hospital for both males and females has been organized, and promises to fulfil a useful work. A nursing and a training department have been established in aid of the mission. Seven nurses have been under training in the institution during the year, and several native students, who are reported to be diligent and intelligent, and for whom employment is found both in the dispensary and amongst the patients who are unable to attend at the institution.

"Following the report of the Secretary, was the report of the visiting committee, in which the practical working of the mission was described. Great satisfaction was expressed at the manner in which the dispensary duties were conducted, and also regarding the hospital arrangements and the training of the native staff of the mission. The visiting committee believed that every reasonable expectation of the friends and supporters of the mission had been met, and that a very large field of usefulness was open to the institution, which, it was hoped, would be more and more occupied in coming years. The thanks of the society were due to the Edinburgh Medical Missionary Society for their annual grant of £150 for three years.

"The Treasurer's report showed an expenditure during the past year of upwards of Rs. 9,000, and a balance in hand of Rs. 1,500. Some of the expenses during the past year were on account of hospital furniture, stores &c. and such expenditure would not be incurred during the present year. The Society would therefore be in a better financial position, if the same amount of support was accorded to the mission in the present year as in 1869."

Besides the direct good done to the patients in the relief afforded, we may trust that indirectly a good deal may be accomplished *in the way of weakening prejudice and re*moving social barriers by the visits received and paid. Though the patients belong chiefly to the poorest class, they embrace almost every caste. The work of each day begins with a service in Marathi, prayer and the reading of the Scriptures, with a short commentary followed by the distribution of religious periodicals and tracts.

A correspondent of the *Indian Church Review* furnishes "Brief Notes of a Glimpse at the Holy Land." He was "very anxious to receive the Blessed Sacrament from a priest of the Orthodox Church of Jerusalem," by which he means the Greek Church. He repaired to the Greek Convent, and had an interview with the Archbishop of Gaza. He had brought a certificate from Bishop Tozer and other credentials, but there was some difficulty, and he was obliged to content himself with a very inferior article. "A Priest of the English Mission" desirous of gratifying him, agreed to have a special Communion Service; but if he had the slightest idea of the contempt and ridicule which this Sacramentarian was going to throw upon the celebration in the columns of our contemporary, we are sure that he would have declined his request. It seems incredible that a person wishing to unite with others in commemorating Christ's dying love, should seek to hold up to derision those with whom he communed, in such language as this:

"A priest entered and went to the reading-desk, which occupies the N. E. side of the octagon, being surmounted by the pulpit, while another went and sprawled over the N. end of the altar. The

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prayers were preached with great emphasis, and at the end of the Nicene Creed a hymn was sung, during which the priest from the N. end of the altar clothed himself in a relic of Popery in the shape of a black preaching gown. After he had blessed the departing worshippers, or rather hearers, and they had left the Church and been carefully locked out, apparently lest they should disclose to the outside Protestants the enormity of a 'Communion' other than on the first Sunday in the month, the verger emerged from the vestry, and enveloped the whole altar in a large white cloth, upon which he placed some bread and wine. The two priests reappeared from the vestry, and after sprawling for a minute over each end of the altar, divided the remainder of the office as equitably as possibly between them, consecrating bread and wine enough for thirty communicants."

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THE LORD'S SUPPER.—III.

ALL the world knows that many have chosen to understand Christ literally, when he said to his disciples, This is my blood, and have professed in this to honor his words more than others. But to honor this word in this way, they have to do violence to the other words spoken by Christ on this occasion. After the words of the institution are all spoken, Christ refers to that which is in the cup and says it is not blood but wine: "I will not drink henceforth of this fruit of the vine until I drink it new with you in my Father's kingdom. Nothing could be more distinct or conclusive than this. There are people now-a-days so grossly sunk in superstition that they believe the wine used at *the Lord's Supper becomes his precious* blood and that to spill a drop of it wantonly or from want of all due care, is a crime of appalling magnitude. But Christ says that that which is in the cup is the fruit of the vine. Here is literality; why reject this? But before this, in the very institution of the ordinance we have him saying, This cup is the new testament, the new covenant, in my blood. That cup was not itself the new covenant; it was a cup, not a covenant, a solemn agreement between God and the sinner; but it, or rather the fruit of the vine contained in it, became an emblem, a symbol, a token, a reminder of the new covenant. The new covenant was ratified in the blood which Christ shed on Calvary.

"Which is shed for you." These words occur in Luke (XXII. 20) and are omitted by Paul in 1 Cor XI.; while Mark has instead, Which is shed for many, and Matthew, Which is shed for many for the remission of sins. Matthew having previously expresed it in full, they who followed him could report it more briefly. The words relate to the blood of the covenant shed on Calvary, the blood of the Lamb of God that taketh away the sin of the world. Paul adds: This do ye, as oft as ye drink it, in remembrance of me. And still further: As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Note here the expression, This bread; like the Lord's, This fruit of the vine; declaring positively that the bread *is* bread and the wine is wine. So Paul again: "We are all partakers of that one blood." Scripture has not many words devoted to this matter of the Lord's Supper, but it is surprising how many of them fly right in the face of that monstrous interpretation which involves the doctrine of transubstantiation.

The object and nature of the institution are declared in most unambiguous terms. Christians were to break bread and drink wine in commemoration of Christ's sacrificial death for the sins of men. The bread and wine are symbols of the new covenant, a covenant already existing between the partaker and God. They whose sins have been remitted because of Christ's blood shed for them on the cross, and who have had faith to appropriate this forgiveness, unite in commemorating and in showing forth that death to which they owe so much.

They who endeavour to turn the Lord's Supper into a sacrifice, offered by a priest who is robed with a chasuble to denote his sacrificial character, ought to shed that which they call blood and not drink it. It is the shedding that is for remission of sins. They express horror at the idea of any one being guilty of shedding a drop of the precious blood; whereas if they are really offering a sacrifice which is available for the remission of sins, they ought to shed it; without the shedding of blood there is no remission of sins.

But why waste words in combating such a figment, when we have inspired words like the following: "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body."

What is eaten is bread and what is drunk is the cup. But they are used as symbols. They speak to us of the death of Christ and *of our interest in it; of the grace into which* we are introduced by the new covenant, and of all things pertaining to life and godliness given us in Christ; of the engagement into which we are brought by that covenant, to live unto him who has redeemed us with his own precious blood, that we might be a peculiar people zealous of good works. If we discern not the Lord's body, if the bread and the wine do not speak to us of Christ's death, if our minds are not occupied with that which is denoted and shown forth by the breaking of the bread and the drinking of the wine, we profane this holy service, and instead of receiving a blessing we expose ourselves to the serious displeasure of the Lord. We meet to show forth the Lord's death, and not, as some of those 'carnal' Corinthians did, to gratify our appetite. They who are not walking by faith in a crucified Redeemer, who are not united in love to his people so as to constitute "one bread" with them, are eating and drinking unworthily and exposing themselves to condemnation. 'The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?'

We have then these grand leading ideas in the Lord's Supper: Thanksgiving, Communion, Commemoration and Representation.

UNITARIANISM AND THEISM.

THE Rev. Mr. Dall, Unitarian missionary at Calcutta, has always taken a great interest in the Brahmo Somaj, and manifested his cordial sympathy with the movement. He has done his best to make the progressive party in Calcutta acquainted with the writings of Theodore Parker and similar authors, and has doubtless seen much fruit of his labors. The last number of the *Indian Mirror* contains a letter from him, in which he addresses the Editor not as "My dear Sir," but "Brother," and asks to be allowed to show that in the theism of Jesus is the truth of God. He says:

"There is no man who has watched the Brahmo movement as I have and been with it these fifteen years, by personal contact, who has a higher hope of this 'Pure Theistic' Church of God the Father, than I. *Will it go on and keep its first love?* is a question with me, of daily anxiety and hourly prayer. That first love is fairly told in the daring honesty with which my brother Keshub and his disciples have maintained the divine law of an absolutely free thought and speech, its freedom, while it prays and loves.

"You allowed me recently to plead with you the claims of Jesus to stand *primus inter pares* among the known benefactors of humanity, as our best Guide and Comforter in doing good, unrequited and unthanked,—to the most miserable, the most criminal, the most hostile of men. But Jesus is my Master in yet other things than service and beneficence. Say, whether you have discovered a better leader not in act merely but in thought. Not in loving merely, but in strong and right noble thinking. In every department of study and art we revert to the 'Old Masters.' Is not Jesus The Old Master in religious thinking as well as working—many of the old masters, even Plato and Angelo [Aristotle?] are partially out-grown. In some things we exceed them. We surpass them. Have we surpassed the thought of Jesus; not given the world by Zoroaster, Socrates or Confucius; by Buddha or Krishna; by Plato or Mahommed; but by Jesus only; namely this—Hear, Oh World, the Lord our God is one; there is none other than He; and thou shalt love this God with all thy heart (feelings) and all thy soul (worship) and with all thy mind (studies) and with all thy strength (labours,) and thy brother man love as thyself. Can this thinking be surpassed?, or is Jesus still our Best Thinker?' I say he is to-day my Master in intellect and in the noblest and grandest of all *thinking*."

Now what is the reward that Mr. Dall receives from his brother, for this laudation of theism, and this excessively humble claim put forward for Jesus, *primus inter pares*, first among equals, the great teacher of Theism? Our readers will be astonished. All that the Baboo has to say in reply is this:

"Mr. Dall, as well as a Voishnava, will highly oblige us by not sending any more letters of this kind for publication in future. We shall always be glad to receive communications on general subjects, but we are decisively against sectaraianism of every kind."

This surely is a very unkind cut. The Voishnava had written a letter extolling Chaitanya. The Unitarian missionary had minimized the claims of Christianity to what would seem an alarming extent to ordinary Christians; had asked that Jesus should be regarded as simply somewhat more advanced than certain of the old Masters, Plato and Krishna and Mahomed and Boodh; had rested the title of Jesus to the regard and confidence of the Somajists on the fact that he had taught the unity of God and the law of love to God and to man; he said not a word about Christ as the Way, the Truth and the Life, the Saviour of mankind, the Sacrifice for sin, the one Mediator between God and man; the offence of the cross was kept entirely out of sight; it is very much as though a carte blanche were offered to the Bengal theists, to be filled up with any Christ they pleased, so that he were *primus* among the *pares*, Plato, Mahomed and Krishna; and yet, in return for all this generosity, the Baboo snubs him in this cruel way.

This is exceedingly distressing, but we hope the painful repulse may be not without

ulterior profit to Mr. Dall. It may be that he needs the lesson given, as much as Chunder Sen needs the lesson he wishes to give him. Happy will it be for this gentleman if he is led to reconsider the question of what the Gospel really is, and what the preaching that Christ demands of his servants. The educated Bengalis are certainly not more opposed to the truth than the Jews were whom Christ addressed, and the Gentiles to whom Paul preached, and we know that the Gospel was preached to them in its simplicity and fulness, without reserve or apology. Paul and his companions were not ashamed of the Gospel of Christ, which is the wisdom of God and the power of God unto salvation, and they determined (even among the most polished people in the world) not to know any thing but Jesus Christ and him crucified.

It is rather noticeable that the words which Mr. Dall quotes as embodying 'the thought of Jesus' and as entitling him to a place of higher honor than Mahomed or Krishna, were not the utterance of Jesus but of a certain lawyer in reply to Christ' question, What is written in the law? how readest thou? In fact they are the utterance of one who lived fifteen centuries before Christ came into the world, even Moses! This instruction is at the very beginning of Judaism. Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might, (Deut., VI. 5); and, thou shalt love thy neighbour as thyself (Lev. XIX. 18). It certainly was not necessary for Christ to come into the world to teach this, and we are at a loss to understand how any one can read the Gospel with the least care and imagine that such was his object. He came to seek and to save the lost. God so loved the world, the world which had had his holy law and set it at nought, that he gave his only begotten Son, that whosoever believeth on him might not perish but have eternal life. The true Christ saith, 'No man cometh unto the Father but by me.'

THE SECOND ADVENT.—IV.

We have no special views of our own to inculcate in this series. We are not writing as the advocate of any particular hypothesis. We have no pre-millenarian nor post-millenarian theory to establish. We wish to come hand in hand with the reader to every passage that seems to bear upon the subject of Christ's future advent, as to a portal of truth, to knock and get the answer. It always seems a pity that men should write so very ardently and belligerently on the subject of unfulfilled prophecy, as though the subject could be as unerringly apprehended as the Gospel of our present duty and privileges can be. In the very nature of things, this could not be. Prophecy has been sometimes couched in very distinct language, and yet, from the fact that it related to times and circumstances and conditions that had no existence when it was written, there was always more or less of ambiguity about it until the time for its fulfilment had come. If we look at the prophecies of the Old Testament relating to Christ's coming, life and death and resurrection, we find a multitude of particulars, some of them very clear (to us), others couched in language more equivocal; and if we put ourselves in the place of those who lived under the old dispensation, we shall perceive that very many different conceptions of the way in which the fulfilment should take place, would naturally and almost necessarily be entertained. We are lost in admiration when we trace out in the 22nd Psalm, so many particulars of the extraordinary scene that was witnessed by those who saw Jesus crucified between two malefactors; and yet there is no reason to believe that of all the saints who studied these words during the ten centuries that elapsed before the crucifixion took place, a single one had even a distant conception of the scene as it really was. The disciples who were the companions of our Lord occupied a singularly favorable position for the understanding of the Messianic prophecies; yet not even one of them dreamed of such a scene as he witnessed at Golgotha. To understand fully a prophecy of certain events that are to come to pass at a future time, we need not merely a prophecy of those events, but an anticipative history of the times, so as to be able to set those events in their proper frame-work. Let us imagine that ages ago it had been predicted that men would be able to communicate with each other instantaneously across oceans 3000 miles broad, and to get the portraits of their friends taken in a few seconds on paper by the sun; how many vain conjectures would have been formed as to the way in which these predictions would be fulfilled.

Furthermore, there is a practical purpose in all God's revelations. They are intended to influence us now, to have some effect upon us to-day. What Isaiah and Jeremiah declared to the Jews was intended to influence those that heard them; and if they had been able to set forth the great features of *the future dispensation without any ambiguity*, with life-like distinctness, so that their contemporaries could have got some such apprehension of them as we ourselves have, the result would have been this: they would have thought lightly of the privileges and distinguishing features of their own dispensation, and would have been much less disposed than they were to render fidelity to their law. If they could have clearly understood that a time would come when sacrifices would be no longer required, when there should be no more any distinction of clean and unclean, the natural result would have been a readiness to abandon those institutions before the set time had come. The object of prophecy is to bring from the future certain motives to obedience which the mere present does not supply. It supplements the present Providence of God by showing the remote issues of things. If we were so to occupy ourselves with the glimpses of the New Jerusalem given in the Bible as to be absorbed by them, and forget our relations to the generation that now is, we would be making a use of prophecy that was not designed.

During the last fifteen or twenty years, a good many publications have appeared strongly insisting upon what is called the literal view of prophecy. The writers of these books and magazines are deeply impressed with the idea that they honor the word of God most by accepting it in the literal sense. There is, in their minds, a strong *à priori* presumption against the use of figurative language by the sacred writers. There can be no doubt that wrong has been done to Scripture by too readily concluding that the language of certain passages was figurative. The disciples must have dealt thus with some of our Lord's sayings about his sufferings and death. In other instances, however, they grieved him by regarding as literal, expressions that were meant to be taken figuratively. For example, when he told them to beware of the leaven of the Scribes and Pharisees, he had special reference to the contagious influence of their hypocrisy against which they were to be on their guard; they understood him in a literal sense and thought his remark must have been made because of their having failed to bring bread with them; our Lord was exceedingly displeased with them because they understood him thus literally. It is very certain that our Lord made a copious use of figurative language; it is no less certain that the prophets used it abundantly. Elijah was to come before the great and terrible day of the Lord; Christ declared positively that this prophecy was fulfilled in John the Baptist. We conclude that it would be very misleading for any one to bring to the study of prophecy a bias either in favor of or against a literal interpretation. God has addressed men in the language of men. David, Isaiah, and Ezekiel spoke in the language that was used by their contemporaries; Daniel, writing in Babylonia, after the language had become Chaldeeized, writes in that new dialect. The language used is therefore to be interpretated by the laws that belong to that language.

Descriptions of heaven must in the very nature of things be couched in figurative language. They refer to things that eye hath not seen, ear heard, nor heart of man conceived, and if described in language that angels would use one to another, would be perfectly unintelligible. So the good, the great, the beautiful, the blessed, the desirable, are exhibited to us under the figures of things relating to this earth; the spiritual under the forms of material things; the future by the aid of the imagery of the present. And as we need images borrowed from things with which we are familiar, to enable us to form some dim conception of the glory that is to come, so the Jews needed them in order to obtain some idea of the Messianic dispensation.

In taking up the various passages that relate to the future coming of our Lord, it is possible that we may find in some of them a reference to mainfestations of the Messiah's power already made. Language that seems to apply to the future personal advent, may be found to look rather to a fulfilment accomplished by the power of the Spirit, or to some work of God in Providence. There is the passage which we have already considered, Matt. xvi. 28, The son of Man shall be seen coming in his kingdom; how naturally would we have concluded that this belonged to the future advent, if it had not been for the words added, 'Some standing here shall not taste of death till they see it.'

WHAT IS TRUTH?

And therefore did the Jews persecute Jesus and sought to slay him because he had done these things on the Sabbath day. (John v. 16.) A steward receives weekly seven pounds which he is to bestow in his master's name upon seven appointed recipients. To five of them he gives nothing, to one of them a trifle; to the seventh he gives the pounds, on the understanding that he himself is to receive favors in return. Then, banishing all recollection of the five whom he cheats, he plumes himself greatly upon his self-denial and liberality in giving three pounds to the friendly seventh. Was ever steward like me? is the complacent language of his heart. Meanwhile the five abandoned ones are dying of famine. One of them comes to

the gate of the steward, and the latter gives orders to kill him. Who is this hated one? He is the worthiest of the entire community; of regal birth, entitled to reign, but deprived of his rights; of spotless virtue and singular magnanimity. What should we think of a steward that should act thus? Such stewards were the Pharisees, and such are thousands, their descendents at this day.

The Son can do nothing of himself. (John v. 19.) The Jews found fault with him for healing on the Sabbath day. But the word which could instantaneously convert a cripple into a whole man, could only be God's word. 'My Father worketh hitherto and I work.' That which I do, God doeth it. The Son can do nothing except as the Father is with him and in him. The work which you find fault with because it was done on the Sabbath, is a work of God, and your censure is the censure of God. The manifestation of God in Christ was not occasional or partial. Being the Son he could of his own self do nothing. The Gospel then is a record of purely divine deeds and words. Alas for the rashness and blindness of those who sit in judgment upon it, and parcel out its utterances between truth and error. Christ is still led, blindfold and bound, from the bar of Pilate to that of Herod, and back again. *Nothing:* this is the grand distinction between him and the sinners of this world. Some are sure that they can of their own selves do every thing; others, almost every thing; and even his followers fancy that they can do something of themselves. Christ's perfection was in this, that he could not even tie a shoe-latchet without his Father, of whom, through whom, and to whom are all things. And we are perfect in the measure that we approach this state. As thou, Father, art in me and I in thee, that they also may be made perfect in us. Without me ye can do nothing.

For the Father loveth the Son and showeth him all things that he himself doeth; and he will show him greater works than these that ye may marvel. (John v. 20). The works were those that Christ did; they were shown to Christ; how? It was shown to him that it was the will of the Father to do these things; in other words he knew unerringly that the will within him moving him to do the works was the will of the Father. During the years of his abode at Nazareth he knew with equal assurance that the will of the Father was that such works should not then be done; so too when he was in the wilderness tempted of Satan. The works of God could only proceed from the will of God. What he here says of the works, he says at another time of the words: as I hear I speak. Men were to see the mind of God translated in his works and hear it in his words. They must know him as the Interpreter of God before they can learn his perfect oneness with the Father.

For the Father judgeth no man but hath committed all judgment unto the Son. (John v. 22.) They had charged him with making himself equal with God. How did he reply? His reply is exceedingly instructive for those who consider it a great error to attribute to Christ the perfections and offices of God. A Unitarian, hearing such a charge, would naturally hasten to assert the infinite difference between the Creator and a creature however exalted. Christ on the contrary proceeds to clothe himself with the perfections of God. He is indeed the Sent of God; but in him is all the fulness of the Godhead. It is for infinite wisdom and knowledge and power and truth to judge mankind; but all judgment is committed unto Christ, and all these inalienable perfections of Deity are necessarily with him. The Judgment of mankind is in the Gopel. When our Lord, in the Sermon on the Mount, tells us who is blessed, he pronounces judgment on the characters of all men. It is this very Gospel that shall judge men at the last day. There will be no new revelation at the day of judgment; the word of Christ already spoken shall be found in that day sufficient to trace all the most subtle and unsuspected sins of men to their hiding places and bring them forth into the full blaze of the Sun of Righteousness. The very glory of Christ's person is foreshown in the Gospel description of the Transfiguration scene.

He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life. (v. 24.) My words are the words of judgment; they declare the will of God and your flagrant violations of it; your whole life is an apostasy from that will; your life is death. But I am come as a Saviour, not as a Judge; if I judge it is that I may save. My word is the word of God, and it is the word of invitation; receive it as the very word of God to you, the word of a gracious God intent on saving you, the word of salvation; let it enter not your ear only, your understanding only, but your heart; take it into your confidence; believe me in it, believe God in me, and lo there is no more condemnation; sin has no more dominion over you, you pass into God's kingdom; that word in your heart is God's seal upon you declaring you his subject; you are within the gates and death is without; you have passed from death unto life. The heart is deceitful, but Christ is the wisdom of God; Satan is powerful, but He that is with you is mightier. Why marvel ye that this poor cripple has been made whole? Your own case is sufficiently alarming; you are in danger of condemnation, you are in a state of death, you have need of life, and proof is given that the needed life is here. Think not that God has sent me into the world freighted with his own power and glory merely to capacitate this lame man and that blind man to enter more fully into the pleasures of life. There is an end worthy of this marvelous manifestation. In the distance is the judgment; in the present is a world full of souls led captive by sin and exposed to that judgment; desiring not the death of the sinner God is comeas the Saviour; and his salvation is the only alternative of condemnation.

Epitome of News.

Saturday, February 12, 1870.

—*Standard*, describing a Thieves' Supper in the New Cut: "Ned Wright, as he is now familiarly called—'Mickey Moon' used to be his nickname among the thieves when he was one of them—is a young man of powerful build, quite a match, probably, for any two ordinary roughs. Our readers, perhaps, have never heard of him, but in the New-out his reputation, as 'the converted housebreaker,' is widespread. Some four or five years ago he became a deeply religious man, abandoned his burglars' tools, and was not only bent upon becoming honest himself, but has devoted all his energies to inducing his former companions to follow his example. An earnest man, in whatever position, never fails to obtain support, and Ned Wright soon found friends willing to assist him in his labours. We are told, and have reason to believe, that among the roughs and criminals of the New-cut he has worked with great success. Speaking their language, sympathising with their prejudices, acquainted with all their dodges, it is probable that his rough-and-ready eloquence may find its way to their hearts, while the more refined language of the regular clergy never penetrates beyond their ears. Himself a living example that even a thief may think better of his way of life, and amend it, the thieves whom he invites to listen to him feel themselves to be under the influence of a living example as well as of dry precept. Encouraged by the measure of success already achieved Ned Wright determined to have a grand field-night, with the pickpockets, and he issued invitations to all who would come, the sole condition being that every person who desired to attend must have been convicted at least once. There is something a little startling in the fact—for the district is not a large one—that not less than five hundred applications were received; but as not more than two hundred tickets could be issued the process of selection was rigorously enforced."

—*Bombay Gazette*: "We are disposed to think that the Government has gone to the root of the evil when it strikes at the folly of lavish expenses upon marriages. More than once we have endeavoured to show how costly marriages, even in districts where female children are as fondly cherished as male children, seriously damage the prosperity of the poorer classes and, except in a few cases, plunge all into debt. If the custom is productive of so much mischief in these territories, how much worse must be the effects where murder is resorted to in order that the cost may be evaded. Nor is the cost of marriages the only cause of this shocking crime. Prejudices of rank and caste operate to destroy female life, for custom interdicts the marriage of a daughter with a youth of lower rank, and fathers get rid of the responsibility by the short and easy method, which, as the Maharajah of Jeypore points out, not only steels the hearts of the men of his caste against the feelings of nature, but induces them to commit a crime repugnant to instinct and hostile to the letter and spirit of the Hindoo religion. In his sensible letter he affirms that the Shastras are full of ordinances touching the duties of a father to his daughter, and that the appeal to the tenderest of all feelings for the offspring, without regard to sex. Religion therefore, cannot be invoked in opposition to the bill, nor do we know of any religion, favouring murder, which the British Government is bound to respect. Suttee and Thuggee have been suppressed as crimes, and Infanticide must be added to the category. Nevertheless, so far as the practical working of the bill is concerned, it is satisfactory to know that it will not incur fanatical hostility. We are also assured that the chiefs and people are as fully alive to the folly of prodigal marriage outlay as we are, and that they would gladly welcome the orders of the Sircar restraining them from such expenditure."

—*Pioneer*: "The native gentlemen of Mogul Serai have established a Society, whose first object is to be 'the abolition of Coolinism.' This, so far as we know, is the first combined effort on the part of natives for the suppression of the filthy and injurious custom."

—H. M. S. *Bullfinch* has left for the Persian Gulf.

—Mr. Russell Aitken on the Suez Canal: "I think it may be assumed that by far the greater portion of the European trade of Bombay will be worked by screw steamers, by way of the Canal; further, that the cost freight to England will not be materially enhanced when compared with the rates hitherto charged by sailing vessels *via* the Cape, and that as far as can at present be seen, screw steamers of 7,000 or even 10,000 tons burden may-in a few years hence be profitably employed, The fault of almost all steam-ship companies is to run steamers which consume a wasteful quantity of coal. This consumption of coal is in the Atlantic a matter of but small moment, as coals are only 6 shillings per ton, but when coals have to be provided at a cost of 50 shillings per ton, this waste of fuel becomes a very serious matter, and I would point out that it is only by adapting every improvement tending to save coal, that England will be able to hold her share of the trade of India against other European nations whose ports are situated nearer to Port Said."

—*Neilgherry Excelsior*: "Whilst Mr. Galton, Assistant Commissioner, was superintending the General Test examination, a Badaga, mistaking the Court where the examination was going on for the stamp office, was about to enter it for the purpose of buying stamp paper. Strict orders had been given that no strangers should be allowed to enter the Court during the examination, and a peon, Abdool Kadur by name, over-zealous perhaps, pushed the Badaga to prevent his entering when he fell and died almost immediately, to the horror of the peon!"

—A fortnightly journal to promote the interests of Native Christians and advocate the cause of Christianity, is to be started in Calcutta on the 1st of March. It is to be called The *Bengal Christian Herald*. Subscription, Rs. 6 a year.

Monday, February 14.

—*Times of India* hears that the 95th will not go home till the end of the year.

"Two companies will be left at Chandnee to garrison Asseerghur, three companies will go to Poona, and head-quarters and five companies under the command of Colonel Raines, C.B., to Colaba."

—There has been a disturbance in the Vellore jail, caused by a change of diet. "About a dozen of the most troublesome men got a hundred lashes each with a cat-o'-nine-tails."

—Watson's new Hotel on the Esplanade will be ready in October, says the *Times of India*. It contains 130 rooms.

—*Overland Mail*, Jan. 21: The French Chamber has resolved by a large majority to prosecute M. Rochefort for insulting the Emperor and inciting the populace to revolution.—There has been very little disturbance in Paris during the week.—The English Press agree in considering the position of the French Cabinet most embarrassing.—Prince Pierre Bonaparte is still in confinement—rendered as little irksome as possible.—The death of the irreconcilable deputy, M. Raspail, has been reported, but contradicted. He is seriously ill.—Addresses by Mr. W. E. Forster and Sir Stafford Northcote have been the principal political speeches of the week.—The Pope is endeavouring to obtain the assent of the Council to his infallibility

by obtaining signatures to a requisition.—Prince Arthur has left Montreal for New York.—Traupmann, the Paris murderer, has been executed.—A National Emigration League has been formed in London, with the Duke of Manchester as president.—Mrs. Stowe's 'Vindication of Lady Byron' is published in London, and has not removed the impression that she ought not to have published her 'True story.'—The Lord Chief Justice has given his opinion that the Bridgewater Commission acted towards Mr. Lovibond with injustice.—Recruiting has been commenced at Chatham for all Indian regiments there. The standard is raised two inches.—Amongst the deaths recorded this week are—Sir T. H. Maddock; Major-General J. S. Hodgson; Major F. E. Budd, late R.M.L.I.; Major J. G. Turner, 28th Regt.; Capt. W. R. S. Adams, late 23rd Bombay L. I.; R. Willis, late of Bengal Army; Mr. G. Tod, late Bengal Civil Service; Mr. W. Knox, late of G I.P. Railway; Lieut. W. P. Elliot, R.N.; Dr. Rowland Williams, and Mr. J. T. Norris, late M. P.

—The troops quartered round Paris have again been called up to the capital, as the new Liberal Ministry is determined not to allow the Reds to invade either the Corps Legislatif or the Tuilleries. The Emperor has visited several barracks in an unostentatious manner, and has been well received by the troops, and, in spite of all the Republican preaching, there is little trace of disaffection in the Army.

—*Spectator*: "Mr. Gladstone is lucky. He has actually found a clergyman, the Ven. W. B. Jones, who is a Welsh scholar, a commentator on Sophocles, and an Evangelical of the moderate but decided school, and has made him Bishop of St. Asaph. To please the Church, the *Record*, Wales, and the *Spectator* all together,—what a hit!"

If he had not been a commentator on Sophocles, the appointment, we suppose would not have pleased the *Spectator*. Paul omitted this in his list of qualifications.

"The new suffragan to the Archbishop of Canterbury, the Venerable Edward Parry, is, we see, to be called Bishop of Dover, and will apparently have immediate charge of the diocese of Canterbury, leaving to Dr. Tait the archiepiscopal functions."

"Dr. Pinel, a French physiologist, has been trying to "demoralize the guillotine" by declaring that it does not cause instant death The body, he says, dies, but the blood in the brain is retained, the brain being shielded from atmospheric pressure, the nerves of hearing, sight, and smell remain, and all the apparatus of intellect is present. This condition, which is as frightful as any dream of Edgar Poe's, may last, he thinks, three hours."

The *Lancet* scouts this.

—Tropmann's execution: "At the last moment he attempted, by a sudden movement of the shoulders, just as the slide was put in motion, to escape from the grasp of the executioner and it required all the strength of 'Monsieur de Paris,' who is said to be a very powerful man, to restrain him. In the struggle Tropmann bit his hand. 'We have seen the mark' says the *Patrie*."

—The date of the latest news received from Dr. Livingstone is July 9th, 1869, near Lake Bangiveolo. He reiterates his belief that he has found the soures of the Nile between latitude 10° and 12° south, that is to say, nearly in the position which Ptolemy assigned to them.

—It is noted in the *Maidstone Journal* that the Rev J. Hall, incumbent of Knockholt, near Sevenoaks after twenty-six years' ministry in the church of England, fifteen of which have been spent in his present incumbency, enjoys a net income of 29*l.* 15*s.* 6*d.* a year.

—The *Westminster Gazette* states with great, pleasure that a site has been secured at Oxford for the erection of a Roman Catholic church, through the munificence of the Marquis of Bute.

Tuesday, February 15.

—The 93rd Highlanders, Sir Colin Campbell's own regiment, have just left Bombay for England.

—*Englishman*: "Dr. Mouat has made a great discovery. He has found coal at Midnapoor whilst engaged in boring for water for the use of the jail. This is, indeed, a treasure trove."

—*Madras Athenæum*: "An aerolite, weighing about 10lbs., fell in the neighbourhood of Parvatypore in the Vizagapatam District, on Sunday the 23rd ultimo. The substance of which this aerolite consists, is apparently iron, in a very pure state, without any mixture of other mineral substances or impurities. The mass is shaped, and marked, and even on one side (that evidently which came in contact with the earth) polished, in a manner naturally to be expected under the circumstances, namely, a mass of iron in the malleable condition which that metal takes when in a state of fusion, coming into contact with earth softened by moisture; and with a force sufficient to penetrate to a depth of two feet. We are told that the noise caused by this aerolite passing through the air in its fall was very startling, and, to the people in the immediate neighbourhood, alarming. Its luminous splendour is described as equal to that of the moon, and it is said to have culminated with an explosion of great brilliancy."

—Upwards of 1,100 volumes of Chinese works, the collection employed by Dr. Legge in the preparation of his edition of the "Chinese Classics," have been added to the British Museum. The collection includes the more important works in Confucian literature, as well as historical and critical treatises.

—Dr. Haug, late of Poona, has an edition of the Sassanian Farhang, an old Pehlevi-Pazand glossary, ready for the press.

—The thirty-first Report of the Church Mission in Benares publishes the Government Inspector's account of the Girls' Normal School, which seems to be the first of its kind in India. It is described as a model for training schools. "Mrs. Graves examined the writing of the girls, heard them read both in Urdu and Hindi and translate from one language into another. I myself examined them in the geography of Europe, and their knowledge of the map was such as would have done credit to boys of the first class in our collegiate schools. Their acquaintance with the geography of Palestine and St. Paul's travels was almost perfect. The singing class is under the superintendence of a German gentleman and his wife, and the girls sing to the harmonium and violins, which latter instruments are played by pupils of the male Normal School. In the sewing and lace-making department all was full of animation—girls with happy faces engaged in lace-making, needle-work and braiding, busy hands plying the sewing-machines. If such training schools as this could be established in all the principal cities of India, and the services of the pupils afterwards engaged for our village schools, female education would indeed present a bright and hopeful prospect." The School contains upwards of 40 pupils in 4 classes, and has an Infant School as its practising department. Nine teachers were sent out last year. A Zanana work is most successfully carried on in twenty Hindoo families. A Zanana School is attended by thirty-five respectable high caste women—a step in advance which we commend to imitation in Calcutta and elsewhere.

Wednesday, February 16.

—*Bombay Gazette*; departure of the *Great Eastern*: "His Excellency and several gentlemen then proceeded on board the *Chiltern* to see the splice made, which operation had been commenced at about half-past one o'clock. All were astonished to see the readiness with which the men effected the splice. First the core of each end was laid bare and filed to a scarp so as to fit them closely together. The ends of the joint were then soldered together, and bound together by two layers of fine copper wire, one of the layers being soldered all over, and the other only at the ends of the joints, so that should the strain pull the core of the cable asunder at the juncture the copper wire might hold to each end, and, drawn out like a spiral spring, still act as a conductor and keep up the electric connection. Such a thing, however, has never been known to occur, it being generally found that a joint is the strongest part of the cable;—which it may well be, seeing all the precautions that are taken to bind the ends firmly together. After the core is firmly bound with copper wire as described, the joint is covered with layers of Chatterton's compound and guttapercha, which is again firmly bound round with hemp steeped in pitch. This is then finally and with great care covered up with the strong outside covering of thick wire, parts of which are joined at different places on each side of the juncture of the core, so as to give more strength to the splice. These operations were watched with great interest by His Excellency and the other gentlemen present, and were finished about twenty minutes past four o'clock, when the cable was put overboard."

—Of 4,766 persons who died in Bombay in the last quarter of 1869, the bodies of 2,852 were buried, 897 were burnt, and 185 were taken to the towers of silence. Many Hindoos bury on account of the expense of burning.

—*Madras Paper*: "Lady Napier is not advancing so rapidly towards complete convalescence as could be wished. Her ladyship's general health has been a good deal depressed by the shock she sustained. The Rev. Mr. Symonds, who was with Lady Napier when the accident to the carriage occurred, is getting on well."

—Miss Carpenter begins her Model Girls' School on Monday next, the 21st instant, in Mr. Morarji Gokuldas' bungalow, Girgaum.

—*Bombay Gazette*: "Yesterday, at the Fort Court, before Mr. Nana Morojee, John B. Adams was charged at the instance of Mr. Albert Shaw, foreman of the Government Patent Stone Works at Moody Bay, with rape and assault, or using criminal force to a woman, with intent to outrage her modesty. Mr. Shaw, in his information laid on the 9th inst., stated that he lived in a tent on the new ground at Moody Bay, with two children of his, the eldest being twelve and a half years of age and the other a baby of one year and ten months. The mother of the children had been in the Lunatic Asylum since November last. On or about the 24th of last month Mr. Shaw had occasion to go into the Fort, leaving his children in their usual sleeping place, and Adams in his. On Tuesday, the 8th inst., his daughther informed him that Adams had seduced her."

This shocking case comes on again on Saturday.

—The Municipal Commissioner has instituted monthly meat and poultry shows, at which he awards prizes to those dealers who on the day appointed exhibit the best show of meat or poultry fattened and prepared for the market.

—Barron's case in the High Court terminated yesterday: "His Lordship in passing sentence said he had no doubt that, as Colonel Phayre had said, eighty cases of forgery could, if necessary, be proved against the prisoner, and that he had embezzled to the amount of Rs. 80,000 of Government money. There could be no doubt prisoner had been the originator of this wholesale system of plunder, and that others owed their degraded position to his infamies. His Lordship then sentenced the prisoner to penal servitude for the term of his life."

—*There is a talk of removing the Laurence* Asylum from Mount Aboo to Paunchgunny, near Mahabaleshwar.

—A steamer from Shields, via the Suez Canal, arrived on Monday, and another yesterday.

—A Greek seaman named George Venocopulas, who resided in Hunnooman lane outside the Fort, was stabbed with a knife some days ago by another seaman named Julican.

—A few days ago one of Howard Brothers' dak carriages fell over the embankement on the Nagpore side of the Nerbudda, and the passenger who was in the carriage at the time had a very narrow escape.

—*Indian Daily News*: "The Rev, Mr. Long, who interests himself so much in the condition of the rural classes in Bengal, has recently discovered that, in some of the remoter parts, the most horrid and revolting punishments are still used by the *gooroo mahasoys* of the *patshallas*. He has had a series of photographs, in number four, taken of a *patshalla*, and the punishments resorted to; and from them the nature of 'the mild Hindoo' may be pretty freely seen. One boy is made to support himself on his feet and one hand, which rest on bricks; while, with his other hand, he holds up a brick. A second boy stands on one leg, with his hands crossed over his head. This seems to be the mildest form of punishment used. A third boy has his arms bent under his legs up his back, and then and thus holds his own ears. This process must considerably elongate both the ears and arms, while it also compresses the chest. In the third photo, the *gooroo mahasoy* is again present with his rod and a lowering countenance. One boy is made to bob up and down, all the while holding his ears. Another is down on one knee, holds his ears with one hand, and supports a brick with the other. A third has to lean forward, resting his body on one thin wan arm, while he holds a brick on his back with the other hand. In the fourth photo, the *gooroo* is again present as before. One boy holds a brick with one hand, pulls his ears with another, and stands the while on one leg. A second boy is hung head downwards; his legs high up in the air, tied with thick ropes to a beam. A third figure shows a boy with his hands tied to a beam high above his head, while another lad is made

to wring his ears. Who, after this, will say that physical education is neglected in this country? Mr. Long has done a service in getting these refined tortures made public."

THURSDAY, FEBRUARY 17.

—Syud Ahmed Khan, C. S. I. is about to publish a Life of Mohammed in English.

—*Times of India*: "Colonel Meade, C.S.I., the capturer of Tantia Topee, and subsequently Governor-General's agent at the Court of Holkar, and in Central India for a period of eight years, proceeded on Tuesday last by the S. S. *Arabia* for Beypore *en route* to Bangalore, for the purpose of assuming the reins of the Chief Commissionership of Mysore, for which appointment he was lately selected by the Viceroy of India."

—Same: "The latest news from the Persian Gulf represents the Wahabees as having been busily engaged in organizing a fleet at Khateef, to operate in concert with their land forces against Muscat. They are reported to contemplate a descent on the coast near Behreymee. Khateef is a port of no inconsiderable proportions and strength, situated some forty miles north of Bahrein. It is moreover a seaport of some consequence, by which the merchandise of Arabia seeks an outlet, and a likely place to be selected for the equipment of an expedition."

—The Nawab of Jinjeera has arrived in Bombay with 40 followers.

—At a special meeting of the University Senate yesterday, a Resolution expressive of the obligations of the University to Dr. Wilson, about leaving India, was passed. Speeches were made by Sir Richard Couch, Hon. Mr. Tucker, the Bishop and Dr. Bhau-Daji.

—*Indian Church Review*: "We reprint elsewhere, from the English *Church Review*, an account of the recent consecration of a Greek Church at Liverpool. We note, with satisfaction, that the Archbishops of Canterbury and York, and the Bishop of Chester, were represented at the ceremony, and that in addition to their representatives, several priests of the English Church were present; we believe—with the *Church Times*—that this 'interchange of courtesies' is a cheerful token of the coming Reunion."

—With reference to the Rev. Dr. Rowland Williams, whose death has just been announced, the *Guardian* says:

"*He was the author of Christianity and Hindooism; Rational Godliness; Orestes, an Imitation of a Greek Play; Reviews of Welsh Methodism; the Welsh Church; Welsh Bards*; and *Stonehenge*, in the 'Quarterly;' but the literary work for which he is most widely known was his review of Bunsen in *Essays and Reviews*, in which he contended that the Bible contained the Word of God rather than was the Word itself, for which he was prosecuted in the ecclesiastical courts by Bishop Hamilton, whom he has only survived a few months. He is the second of the contributors to that volume who have died, Professor Baden Powell being the first. Of the others, one (Temple) is Bishop of Exeter, one (Jowett) Professor of Greek at Oxford, one (Wilson) vicar of Great Staughton, one (Pattison) rector of Lincoln College, Oxford, and one, the only layman (Goodwin), British Consul at Hong Kong"

—*Indu Prakash*: "Some time ago we suggested that Government should shut up all liquor shops in the mofussil if it wished not to have the disgrace of having introduced the vice of drinking into India. We quote below from our contemporary of the *Native Opinion*, what the Parliament of Norway has done with the same object and with what result.—'Parliament decreed that no alcoholic spirits should be sold anywhere but in cities, and by this one stroke nearly cured the people of drunkeness. They used 20 years ago to be infamous for drunkenness, and now you never meet a drunken man.'"

—*Japan Herald*: "The Government of the Mikado has deported 700 Christians from the mainland, notwithstanding the unanimous protest of the Consuls, backed up by Sir Harry Parkes. The telegraph to Yeddo is completed. A fire has occurred at that city, destroying half the war department."

—*Bombay Gazette*: "Some of the evil consequences certain to follow the visit to our city of Prince Alfred have already become manifest. Gram, for example, has gone up twenty per cent. in price, and there is little doubt that the cost of everything will mount up in proportion."

—A through ticket from Calcutta to Liverpool, via Pacific Rail Road and New York, costs Rs. 1,445.

—*Bombay Gazette*: "Baboo Keshub Chunder Sen was to leave Calcutta for England on Tuesday last accompenied by the following Bengali gentlemen, five of whom are Brahmos:—Baboo Ananda Mohun Basu, M. A., holder of the Premchund Roychund studentship, who, with Baboo Rakhal Chundra Ray, will study for the Bar; Baboos Kristo Dhone Ghose and Gopal Chundra Ray, who intend to prepare themselves for the Civil Service Examination; Baboo Durga Kant Ray, who is desirious of entering the Indian Medical service; and lastly Baboo Prassanna Kumar Sen."

FRIDAY, FEBRUARY 18.

—*Bombay Gazette*: "The first engine was to run over the Khangaon Railway on Tuesday last."

—Mr. A. R. Scoble, Acting Advocate General, has been appointed an additional member of the Bombay Legislative Council, in the room of Mr. Alexander Brown, resigned. There can be no doubt Mr. Scoble's assistance in the deliberations of the Council will be valuable. We observe also, that in going home Colonel Marriott resigned his seat at the Council."

—Sir Salar Jung arrived last evening and was received with a guard of honor at the station.

—Deaths last week, 302.

—*Times of India*: "We learn with great sorrow that Captain Hoare, 5th Fusiliers, who left Bombay for England on sick certificate on January 1st, in the troop-ship *Malabar*, jumped overboard and was drowned on January 4. Captain Hoare was labouring under temporary insanity at the time, and his servent tended him closely in consequence. Being left asleep, as was thought, in a side cabin for a short time, he must have jumped from the port. A slight splash was heard at the time; but no one's suspicion was aroused till the unfortunate man was missed, when, of course, it was too late to do any thing to save him."

—The P. & O. Company's S. S. *Nubia* will be despatched to Liverpool, *via* the Suez Canal, early in March.

—Kinniar, Prince and McLean, charged with conspiracy in connection with the Jacobabad frauds, have been acquitted.

THE POSITION OF THE LAITY IN THE CHURCH OF ENGLAND.

(From a letter of the Rev. J. C. Ryle in the *Record.*)

"With every desire to make the best of our Church, I cannot avoid the conclusion that in the matter of the laity its system is defective and infra-scriptural. I cannot reconcile the position of the English Lay Episcopalian in 1869 with that of his brother in any Apostolic Church eighteen centuries ago. I cannot make the two things square. To my eyes, it seems that in the regular working of the Church of England almost everything is left in the hands of the clergy, and hardly anything is assigned to the laity. The clergy settle everything. The clergy manage everything. The clergy arrange everything. The laity are practically allowed neither voice nor place, nor opinion nor power, and must accept whatever the clergy decide for them. In all this there is no intentional slight. Not the smallest reflection is implied on the trustworthiness and ability of the laity. But from one cause or another they are left out in the cold, passive recipients and not active members in a huge ecclesiastical corporation; sleeping partners and not working agents in an unwieldy and ill-managed concern. In short, in the normal action of the Church of England, lay churchmen have been left on a siding. Like soldiers not wanted, they have fallen out of the ranks, retired to the rear, and sunk out of sight.

"Now, what is the true cause of this anomalous state of things? It is one which may easily be detected. The position of the English laity is neither more nor less than a rag and remnant of Popery. It is part of that *damnosa hæreditas* which Rome has bequeathed to our Church, and which has never been completely purged away. Our Reformers themselves were not perfect men, and the characteristic jealousy of Queen Elizabeth prevented their perfecting the work of the English Reformation. Among other blots which they left on the face of our Church I must sorrowfully admit that neglect of the interests of the laity was not the least one. To make the clergy mediators between Christ and man, to exalt them far above the laity, and put all ecclesiastical power into their hands, to clothe them with sacerdotal authority, and regard them as infallible guides in all Church matters, this has always been an essential element of the Popish system. This element our Reformers, no doubt, ought to have corrected by giving more power to the laity, as John Knox did in Scotland. They omitted to do so, either from want of time or from want of royal permission. The unhappy fruit of the omission has been that gradually the chief authority in our church matters has fallen almost entirely into the hands of the clergy, and the laity have been left without their due rights and powers. The effect at the present day is that the English laity are far below the position they ought to occupy, and the English clergy are far above theirs. Both parties, in short, are in the wrong place.

"What are the consequences of this unsatisfactory state of things? They are precisely what might be expected—evil and only evil. Departure from the mind of God, even in the least things, is always sure to bear bitter fruit. Lifted above their due position the English clergy have always been inclined to sacerdotalism, priestism, self-conceit, and an overweening estimate of their own privileges and powers. Fallen below their due position, the English laity, with occasional brilliant exceptions, have taken little interest in Church matters, and have been too ready to leave everything ecclesiastical to be managed by the clergy. In the meantime for three centuries the Church of England has suffered great and irremediable damage.

"Seldom considered, seldom consulted, seldom trusted with power, seldom invested with authority, the English Lay Churchman, as a rule, is ignorant, indifferent, or apathetic about Church questions. How few laymen know anything about Church work in their own diocese! How few care one jot for convocation! How few could tell you, if their lives depended on it, who are the proctors of their diocese! How few understand the meaning of the great doctrinal controversies by which their Church is almost rent asunder! How few exhibit as much personal interest or anxiety about them, as a Roman spectator would exhibit about the fight of a couple of gladiators in the arena of the Colosseum! How few could tell you anything more than this, 'that there is some squabble among the parsons; and they don't pretend to understand it!' This is a melancholy picture; but I fear it is a sadly correct one. And yet who can wonder? The English laity have never yet had their rightful position in the management of the Church of England.

"You may lay it down as an infallible rule, that the best way to make a man feel an interest in a business is to make him a 'part of the concern.' The rule applies to ecclesiastical corporations as well as to commercial ones. The Scotch Presbyterians, the English Nonconformists, the American Episcopalians, the Colonial Episcopalians, all realize the importance of this principle, and take care to carry it out. The Church of England alone has lost sight of this principle altogether. The laity have never been properly employed, or trusted, or considered, or called forward, or consulted, or placed in position, or armed with authority, as they ought to have been. The consequence is that, as a body, they neither know, nor care, nor feel, nor understand, nor think, nor read, nor exercise their minds, nor trouble their heads much about church affairs. The system under which this state of things has grown up is a gigantic mistake. The sooner it is cut up by the roots and turned upside down the better. If we want to remove one grand cause of our Church's present weakness we must completely alter the position of the laity. On this point, if on no other, so long as I have breath in my body, I am determined, with heart and soul, and mind and strength, to cry aloud for Church reform.

"But what is the reform that is needed? Grant for a moment that we have at length discovered that our lay churchmen are not in their rightful position—What is the remedy for the evil? What is the change that is required? What ought to be done?

"The answers that some men make to these questions are so puerile, weak, and inadequate, that I am almost ashamed to name them. They tell us coolly, the laity may become Lay-agents and Scripture readers—may even exhort and give little addresses—may teach Sunday-schools and be parochial visitors—may manage reformatories and houses of refuge—may attend committees, and superintend church finance! My reply is that all such suggestions are ridiculously below the mark, and show woeful ignorance of the Church's need. I marvel that sensible men can have the face to make them! Oh! mighty condescension, Oh! wondrous liberality! We will let laymen do rough work which could not be done at all without them, and work which they have no need to ask the clergy's leave to do! If this is all that people mean when they talk of enlisting 'lay co-operation,

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I am sorry for them. They had better hold their tongues. Such doctoring will not heal the wounds of our Zion. Such reforms will not win back the lukewarm sympathies of our laity, and make them the right arm of the Church of England.

"Non tali auxilio, non defensoribus istis
Tempus eget."

"The reform I plead for in the position of our laity in something far deeper, higher, wider, broader, more thorough, and more complete. I plead for the general recognition of the mighty principle that nothing ought to be done in the Church without the laity, in things great or in things small. I plead that the laity ought to have a part, and voice, and hand, and vote in everything that the Church says and does, except ordaining and ministering in the congregation. I plead that the voice of the Church of England ought to be not merely the voice of the bishops and presbyters, but the voice of the laity as well, and that no church action should ever be taken, and no expression of church opinion ever put forth, in which the laity have not an equal share with the clergy. Such a reform would be a return to New Testament principles. Such a reform would increase a hundred-fold the strength of the Church of England. What the details of such a reform ought to be I will now proceed to explain."

(He asks for the presence and assistance of the laity in conclaves and synods of Bishops; "an equal representation" in Convocation; a lay privy council to aid each Bishop; the laity in ruri-decanal synods and their association with the clergyman in the management of each parish. His sixth suggestion is:)

"That no appointment to a living or cure of souls ought ever to be made without allowing the laity a voice in the matter. This is a strong opinion I know; but it is one which I have deliberately formed. Our present system is a total mistake and an abominable abuse. Clergymen are constantly thrust upon unwilling parishes and disgusted congregations, who are entirely unfit for their position. The parishioners are consequently driven away from Church, and the Establishment suffers irreparable damages. It is high time to give up this system."

(Finally, he would give a principal place to the laity in the matter of ecclesiastical discipline)

TELEGRAPHIC NEWS.

London, Feb. 1st.—The *Homeward Mail* says it believes that a despatch was sent to India by last Mail, sanctioning the reductions in the Staff appointments in the three presidencies and the disbandment of certain native corps in Bengal, in conformity with the proposals submitted by the Government of India in October last. The same paper states that it is not yet decided as to the reductions to be made in the regular regiments of the native infantry.—Only two regiments of European infantry, instead of three, as formerly, will proceed to India next month.

3rd.—Sir Roderick Murchison has written to the *Times*, discrediting the report of the death of Dr. Livingstone.

5th.—The *Home News* of to-day questions the contemplated reductions in the Native Army, and says that they are not yet finally settled.—The number of native regiments to be struck off is only half of that which was proposed by the Indian Executive. It has been decided to abolish one field battery of the Punjaub frontier force, and one native company in each Bombay and Madras regiment of Artillery. The Divisional Staff will lose four generals with an entire Staff, one in Bengal, one in Bombay and two in Madras. It has further been decided to abolish two second class Brigadiers each (sic) in Bombay and four in Bengal, one Deputy Assistant Adjutant General and one Quarter Master General in Madras, and one Inspector of Artillery with a Brigade Major in each Presidency.—The provisional committee of the Albert Life Assurance have proposed a plan of reconstruction. They suggest that the estimated deficiencies be subscribed by the shareholders, that policy-holders and annuitants should accept 87½ per cent cash payment, that the balance be deferred (sic) and that £250,000 of fresh capital be raised. They also propose that the Indian business be kept distinct.—Government have taken over the telegraphs.—The name of Governor Darling appears in the Obituary of the week.

8th.—Parliament was opened to-day.—The Queen in her speech says:—"I regret that indisposition has prevented my opening Parliament in person, as I had intended, since the present time is a period of remarkable public interest."—It will be proposed to amend the laws respecting the occupation and acquisition of land in Ireland, in a manner adapted to the peculiar circumstances of the country, and at the same time calculated to bring about improved relations between the several classes concerned in Irish agriculture, which, collectively, constitute the great bulk of the people. Her Majesty's speech further announces a comprehensive enlargement of the means of national education, a Bill for defining the status of subjects or citizens of foreign countries, who may desire naturalisation in fulfilment of their engagements towards the United States (sic), and a Bill to enumerate (? elucidate) the questions of religious tests at Oxford, of the rating and transfer of land, and of such others as may demand legislation.—The recent extension of Agrarian crime in several parts of Ireland has filled Her Majesty with painful concern. The executive employed has freely the means at command for the prevention of outrages, and a partial improvement may be observed. But although the number of offences is by no means so great as at some former periods, some persons are indisposed to give credence to the acts of the administration in a manner which is alike remarkable and prejudicial to the removal of existing evils. Her Majesty places reliance mainly in the permanent operation of wise and necessary changes in law, yet will not hesitate to recommend the adoption of special provisions, should such policy appear to be required by the paramount interests of peace and order.

9th.—In the House of Lords, last night, Lord Cairns criticized the Queen's speech, and chiefly condemned the policy in Ireland, which he said was unsound and unsatisfactory, being calculated to excite discontent and disorder. Earl Granville replied.—In the House of Commons, Mr. Gladstone announced that it was his intention to introduce a Bill with reference to the Irish land question on the 15th instant.—Mr. Disraeli declared that the Government were responsible for the recent agitation and excesses in Ireland. Mr. Gladstone defended the policy adopted by Government, and believed that the real remedy for the discontent in Ireland was to revise the remedial laws. Both Houses adopted the address.—Mr. Bright is seriously ill.—M. De Lesseps has telegraphed that the minimum depth of the Suez Canal is at present 19 feet, and that the rock now existing in the Canal will be removed before the end of this month, when a depth of from 23 to 26 feet will be obtainable.—Slight disturbances in Paris were repeated last night.—M. Ollivier, in replying to M. Keratry, said that preparations had been made to rescue M. Rochefort; eight barricades had been erected, and a gunsmith's shop pillaged; numerous persons had been injured. Two hundred arrests have been made.

11th.—In the House of Commons last night, Mr. Gladstone proposed to annul the election of O'Donovan Rossa. Mr. Maguire proposed to refer the motion to a Committee. Mr. Gladstone's motion was adopted by 301 against 8 votes.

12th.—Sir Richard Couch has been appointed the Chief Justice of the High Court at Calcutta.—In the House of Commons, last night, Mr. Grant Duff, in replying to Colonel Sykes, said that no money had been paid out of Indian taxes to subalterns of the Royal Army to induce them to enter the Staff Corps. He added that subalterns of four years' standing would receive a sum equivalent to the payment made upon selling out.—The Marquis of Hartington, in replying to Mr. Hadfield, said that the subsidy paid for Indian Mails considerably exceeded the amount received from postage, and he could not hold out any prospect of a reduction in the rate of postage. He had no control, he said, over the rates and management of Indian Telegraph Companies, but was at present in communication with some and would urge them to give the public every facility.—The Queen has appointed the Duke of Edinburgh an Extra Knight Grand Commander of the Star of India.—The *Home News* reports that a commission in connection with the relation of the Indian Government with the Presidency Banks will be moved for, and that when the debate comes on, Government will probably announce the cessation of the present connection after a given date.—M. De Lesseps telegraphs to the effect that the rock at Serapeum has been entirely removed, and that the largest vessels can now pass through the Canal.—The latest telegrams from Paris announce that thirty-five persons have been arrested for plotting against the Government.—The following names appear in the obituary of the week:—General O'Macleod, General Bloomfield, and Captain Harry Braber (sic).

14th.—A conspiracy against the life of the Emperor Napoleon has been discovered in Paris.—The *Army and Navy Gazette* states that Sir William Mansfield will not return to England, but will be attached to the Council in India as Military Member.—Col. Milward (?) has accepted Superintendence of the Woolwich Laboratory, vice Colonel Boxer.—Intense cold weather and destructive gales prevail in England.—The transport *Crocodile* has reached Portsmouth.

15th.—The *Times* of this morning announces that 25 appointments will be made this year in the Indian Civil Service, 17 in Bengal and 8 in the North-West Provinces.—In the House of Commons last night Mr. Grant Duff, replying to Mr. Gilpin, said that a despatch had been addressed by the Government of India in May, last year, urging the Bank of Bengal to withdraw its Agency in Bombay, which that Bank declines to do.—Mr. John Bright is better.—Mr. Disraeli is indisposed.—The Prospectus of a Telegraph Company has been issued with the object of laying a cable from Hongkong to Manilla.

Jan. 29th.—In conformity with the views of the Government, the French Corps Legislatif by 211 against 32 votes have adopted the order of the day against giving notice for the abrogation of the treaties of commerce with England, and are in favour of a Parliamentary enquiry. Government, it was said, desire peace, and friendly relations with England and the best means of attaining it.

PASSENGERS SAILED.

Per *Rangoon, 12th*:

For Southampton.—Mrs. Balmain, Mrs. Thomson, Mrs. Rawlins, Mrs. Hooper and two children, Mr. and Mrs. J. Golding, Mr. J. E. Hopkins, Mr. S. Knott, and Mr. and Mrs. Coen.

For Marseilles.—Mr. and Mrs. C. H. D. Connor and infant, Colonel Cookson, and Mr. Maclean.

For Suez.—Mr. Vander Chip, Mr. Watts and Mr. Irvin.

For Aden.—General Tremenheere.

Per *Neera 14th*:

Colonels Ternan and Dodgson, Mrs. Lukin, Mr. Hall, Rev. Hermann Hœrnle; Rev. C. and Mrs. Reuther and 5 children, Rev. J. D. and Mrs. Brown and 3 children, Rev. Bishop Kingsley, Mrs. Waugh and 4 children, Mr. Lechtenberg, Mr. Chas. Hall, Mr. and Mrs. Cunelly, Mrs. Bailey and 2 children, and Mr. Hackney.

PASSENGERS ARRIVED.

Per *China, 12th*:

From Southampton.—Rev. Mr. Reed, Major and Mrs. Mason' Captain F. J. Hill, Mr. Martin, Mr. Ingram, Mr. Williamson, Mrs Holroyd and 2 daughters, Dr. D. J. Walsh, Major Morgan, Mr Roberts, Dr. Herbert, Dr. Trevor, Mr. Webber and Mr. Williams' R.N.

From Marseilles.—Mr. Brown, Mr. and Mrs. Colville, Rev. and Mrs. Storr, Mr. and Mrs. Graham, Mr. C. Anstey, Mr. E. Rouse, Mrs. Morriss, Mr. Egerton, Mr. Jefferson, Colonel Shortt, Mr. Morcom, Captain Stewart, Mr. Herbert, Dr. Jardine, Mr. Parker, Mr. Keswick, Captain Griffith, Mrs. Prinsep, Mr. Comber, Mr. Maxwell, Mr. Beattie, Mr. Thorburn and Dr. Sidney Smith.

From Suez.—Mr. Vining, Mr. and Mrs. Macdonald, and Mr. Bertram Mitford.

From Aden.—Captain Roberts, R.E., and Mons. Cherillon.

Per *Ganga, 15th*:

From Suez.—Mr. Wilson, Mr. Nash, Mr Minahan, Mr. Hobbes, Mr. Pyne, Mr. Rippon, Mr. Toothill, Mr. Sargison, Mr. and Mrs. Young and infant, Mrs. Sale, Mr. Brown, and Rev. H. Glasson, and sixteen deck passengers.

DOMESTIC OCCURRENCES.

MARRIAGES.

FIRTH—SMITH—Feb. 10th, at St. Mary's Church, Poona, by the Rev. H. Blunt, Chaplain, L. Edwin St. John Firth, to Alice Louisa Peacock, second daughter of the late Henry Wilmot Smith, Esq., Medical Department.

BLACK—RYAN—February 15th, at the Scotch Kirk, Bombay, by the Rev. D. Macpherson, M.A., Duncan Black, Esq., H. M. Dockyard, to Miss Alice Isabella Ryan.

DEATHS.

KNOX—Dec. 31st, at Funchal, Madeira, Walter Knox, Esq., late Agent of the G. I. P. Railway, aged 32 years.

BALFOUR—Feb. 13th, at Malabar Hill, Mr. Lewis Balfour.

CLARK—Feb. 14th, at Malabar Hill, Isabella, wife of Robert Clark, Esq., New Bank of Bombay, aged 27.

BLAIN—Feb. 12th, at Bandora, George Blain, Esq., aged 27 years.

COLEMAN—February 16th, at Colaba, Mr. H. Coleman, aged 33 years and 5 months.

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